

THE
CHRISTIAN DISCIPLE.

No. 11.

NOVEMBER, 1818.

Vol. VI.

MRS. SUSANNA WRIGHT.

Character of Mrs. Susanna Wright, who died Sept. 12, 1818, aged 77, relict of the late Rev. Phineas Wright of Bolton.

DIVINE providence appoints it as our duty to record the death of this eminent Christian. Her character may be exhibited to uncommon advantage for the imitation of her sex. Its leading traits would reflect honour on all christians.

She possessed the qualities of mind and heart, which formed her for an interesting and confidential acquaintance and friend. An improved understanding and a correct judgment, united with a social temper rendered her an object of respect and satisfaction in the circle of her friends. To these were added the sincerity, the candour, the freedom from disguise, the simplicity of manners, which strengthened her claims to general attention and confidence. "She opened her mouth with wisdom, and in her tongue was the law of kindness."

She had always a mantle of charity in readiness to spread over involuntary errors of speech, judgment, and conduct. It was at the same time

a prominent excellence, that she showed an independence, a decision, a marked abhorrence in her expressions of detestation for duplicity and notorious wickedness. In this she has seldom been surpassed, and we could only consider it as flowing from a high sense of virtue and from conscious rectitude.

She filled with honour her station as the head of a family; "looked well to the ways of her household;" and mingled firmness with mildness and condescension in domestic government.

She was "a lover of hospitality." No visitants ever retired from her presence and habitation but with a full belief that the professions of friendship she had uttered, and her tokens of solicitude for their welfare and happiness had come from the heart.

Her desire for the plain and unceremonious intercourse of ancient times with her constitutional feelings of sympathy and kindness, happily fitted her for the offices of good neighbourhood. The people with whom she lived, long bear grateful and respectful testimony to her affectionate

and unremitted concern for their state. Where are the prosperous, whose prosperity did not enliven her countenance, and diffuse joy through her soul! Where are the Sons and Daughters of affliction, with whom she was not ready to weep! It is but a just tribute to those who shared her sympathy, to relate, that she unreservedly expressed her gratitude to heaven that her lot was cast, and that she was permitted to associate with christians, who were inclined to reciprocate acts of humanity and tenderness.

All who had the privilege of being her witnesses were constrained to venerate her discretion, her exemplariness, her uniform display of the spirit of her religion in those scenes, which were exposed to public observation.

We are most to admire her character as a christian professor. Her religion gave the most solid proof that it was a pure stream from the fountain. It was a religion of the understanding, affections, and life. Of few disciples of Jesus can we with more justice say, *She was a cheerful Christian*. Such were her ideas of God, of the Saviour, and of his Gospel, that she was alike preserved from indifference and insensibility on the one hand, and from gloominess and superstition on the other.

Her heart was warmed with charity. None ever heard from her lips an uncandid whisper against the sincere and humble of any denomination of Christians. A liberality

of feeling and sentiment, which was the fruit of correct ideas of the merciful purpose of christianity, caused her to mourn for the discords and alienations in the family of Christ.

Her Bible was her best treasure and her constant companion. "She read therein by day, and meditated by night."

From the tenour of her conversation and life; from her outward respect for christian ordinances; from her delight in the observance of them; and from the thoughts of her dependence on God and her obligation, which we have often heard, we have consoling evidence of her firm faith in the Son of God, and of the sincerity and constancy of her devotion. We may believe that in the prospect of death with the elevation of feeling and thought which the language implies, she gave utterance to her piety in that devout strain; "whom have I, O God, in heaven, but Thee, and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever."

It is not our design to represent this estimable christian as having no imperfections, but as one who had a governing sense of God and religion. When a disciple who had attained to such eminence in the school of her Master is no longer suffered to shed a lustre on religion by her example, it becometh us to bow with

submission to the will of God. We have cause of gratitude for his goodness in allowing her to live long, in making the evening of her life honourable, and in enabling her so to live as to die in the faith and hope of the gospel. We may even consider it an expression of mercy to her, that her removal took place at a time when she was useful, and had a remaining capacity to communicate and to receive enjoyment.

Having the remembrance of her character and the hopes of

religion, her friends cannot want sufficient grounds of support and comfort.

In this distinguished female were wonderfully combined the virtues, which give dignity and worth to her sex. Let it be the employment of each surviving woman to survey this portrait, that she may learn the course to the moral and religious elevation and to the importance in society, for which a merciful providence has designed her.

THE WORD OF GOD PREFERABLE TO HUMAN SYSTEMS.

"It is my earnest wish and prayer, that by a more general cultivation of biblical criticism, the lover of the scriptures may better understand and more deeply admire them; and that those who neglect a due examination of them, or who deny their authority may be convinced of their importance, and may discover the signatures of truth stamp'd on them. My ardent love and admiration of these divine writings lead me to conclude that they cannot be seriously and carefully read without pleasure and conviction. I lament that they are impiously interdicted to a large body of Christians; that they are so much disregarded, and of course misunderstood by the bulk of Protestants among ourselves; that many of our clergy, unmindful of the solemn engagement at their ordination, do not devote their time to the study of them, and

that while human learning is making a rapid progress in its various branches, the religion of Christ is almost every where overwhelmed by human formularies and systems. Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original."

The foregoing excellent paragraph was taken from the Preface to Archbishop Newcome's "Observations on our Lord;" a book which we have already recommended to the perusal of our fellow christians. The passage which we have transcribed expresses our own views and feelings in regard to the excellency of the scriptures, the importance of biblical criticism, and the evil of having the religion of Christ "overwhelmed with human

formularies and systems," or human liturgies, creeds and confessions of faith.

We are aware that some worthy persons, whose characters we have no inclination to reproach, or depreciate, have been of opinion, that a confession of faith in the language of scripture is no definite expression of the views of those who may adopt it; and that creeds of human composition are a more sure criterion of a man's real sentiments. But we have never had the pleasure of seeing a creed, or confession of faith, in the words of man's wisdom in which the doctrines of the gospel were expressed in a more definite or unambiguous manner, than they may be stated in the simple and unadulterated language of inspiration.

We know indeed, that passages of scripture may be differently understood by different persons, and that persons of very contradictory sentiments may honestly subscribe to the same articles of faith, if stated in the language of the Bible. But this difficulty is not avoided by setting aside the language of scripture and substituting the language of fallible man. For it is a well known fact, that persons of very different sentiments have mutually adopted the "Assembly's Catechism" as a confession of faith, and that the different persons explain particular articles in that confession in a very different manner. Indeed it is doubted whether there be one passage of Scripture which has been

explained in a greater variety of senses, than some of the articles of that catechism.

We have not mentioned the "Assembly's Catechism" for the purpose of reproaching it, nor as singular in regard to its being understood in different senses; but because it has been one of the most popular confessions in our country, and most generally known. Other confessions are liable to the same objection—that they are very differently understood by those who assent to them. Such in fact is the diversity of opinion among those who adopt the same creed or confession, that their *formal* assent is evidence of little more than this, that they have preferred a popular confession of faith, in the words of fallible men, to a confession in the words of the Holy Spirit.

When such a long confession of faith is adopted as that of the Westminster Assembly, or that of the Church of England, it may reasonably be doubted, whether one member in five hundred, understands each article according to the original intention of the compilers; and it may also be doubted whether so many as two in the five hundred agree in their views of each article. What important purpose, then, do such confessions answer excepting that of being *Shibboleths* to distinguish one party of christians from another, and making a *show* of unanimity in sentiment, far beyond the true state of facts?

In most cases of adopting human confessions or systems,

we may safely believe, that two thirds of the church members place their confidence in the Pastor and some leading characters in the church, and adopt the articles proposed by them on the ground of this confidence.

While we thus freely express our opinion on the manner in which these confessions are admitted in churches, we are far from saying or believing, that such compendious systems can be of no use. If they were employed only as *means of instruction*, like other writings of fallible men, they might be of real service, to christians. They might be viewed as expressing the opinions of the compilers, and afford a variety of topics for profitable discussion, and thus be means of real improvement in knowledge. But when these human systems are made the standard of faith to the churches which adopt them, in such a sense that the members feel bound by them, they are evidently a substitute for the BIBLE; and more or less of "gross misrepresentations of it, are substituted in the place of the simple and perfect original." The confession of faith will then be employed as a *Rule* by which particular passages in the Bible must be *measured*, and with which the words of inspiration must be compelled to accord. Instead of correcting the confession by the Bible, the Bible will be explained by the confession of faith. Yea, so far as the churches feel bound by such

"human formularies and systems," those things, which ought to be used only as means of instruction, operate as a real barrier to improvement. In respect to all the doctrines contained in the confession, the inquirer after truth is thus addressed by the adopted system, "Hitherto shalt thou come but no farther; here shall thy progress be stayed."

Such confessions regarded as standards of faith, not only check free enquiry, but expose professors of religion to *reproachful duplicity*, or *bitter contentions*. In almost every community there are some minds that cannot submit to such fetters as "human systems." They will prefer the Bible as a standard, and inquire, whether the human system does agree with that standard or not. In most cases thorough inquiry will first produce *doubt* and then *dissent* respecting some particular Articles. The more popular the confession, the greater is the danger, that duplicity, or contentions, will result from a person's being convinced that some of the articles are erroneous. Those who have not sufficient fortitude to meet opposition and reproach, will be exposed to perpetual duplicity to conceal their dissent from the popular creed. But such as may be convinced that some articles in the confession are erroneous, and have too much virtue, fortitude, and independence of mind, to expose themselves to a course of degrading duplici-

ty, will avow their dissent ; and this avowal will probably be followed by bitter animosities, and bring on the dissenters the most severe reproaches.

Such are some of the natural consequences of admitting "human systems" as binding on the consciences of church members. In view of these things we cannot but recommend, that confessions of faith should be in the language which the Holy Spirit has dictated. This, it is presumed, would be no disadvantage as to *unity in sentiment*, and it would be of great advantage as to *unity of affection*, which is a thing of the highest importance.

It may probably be objected, that many professors would not understand every article of a confession of faith, if they were all in the language of Scripture. It is admitted that such would probably be the case ; yet, in our opinion, the language of Scripture is generally far more simple and intelligible, than the language of "human systems." But admitting, that as many church-members would give their assent to articles which they do not understand, in the one case as in the other, still there would be one very striking difference in the two cases. By giving his assent to the language of Scripture, without a clear understanding of its import, the believer would only express his *confidence* in God, and in the *Scriptures as the word of God*. But when he gives his assent to a "hu-

man system" which he does not understand, he expresses his *confidence* in *man*, and not in *God* or his *WORD*. If, then, it be more safe to trust in the Lord, and in the Scriptures as the word of his grace, than to trust in man, and his word, it is more safe to assent to articles of faith in the language of inspiration, than in the language of uninspired men.

We may add, if believers in Jesus' subscribe to the words of inspiration with incorrect views of their import, and afterwards, by advancing in knowledge, find reason to change some of their opinions, they will have no occasion to alter the articles of their confession. The articles may stand from age to age, whatever advances the church, or individuals, may make in theological knowledge. But when human systems are substituted for the language of Scripture, neither the church, nor individual members, can make any considerable advances, without being exposed to the inconvenience of needing a corresponding change in the articles of their confession.

It may probably be asked, what shall christians do, after having given their mutual assent to articles of faith in the language of scripture, if on comparing their ideas, it shall be found, that there is a real difference of opinion on some important articles ? We frankly answer, Let each do to his brother as he would that his brother should do to him. As each individual would reasonably desire the spirit of love

and forbearance to be exercised towards himself, let him do the same to each of his brethren. In this way they will keep the unity of the spirit in the bond of peace, and leave the work of judging the heart to him who has been ordained of God for that purpose. But, consistently with this spirit of love and forbearance, each one may manifest concern for his brethren whom he views to be in error, and may do all in his power to correct their supposed mistakes.

If the foregoing answer should be unsatisfactory, we will give another:—In the case supposed, let the different members be as forbearing towards each other, as persons of the same sect usually are who have mutually assented to a “human system,” but have different views of the same articles. Among those who have adopted a human creed respecting the Trinity, we often see an admirable spirit of forbearance. You will rarely find two persons, who perfectly agree in explaining this article of their faith; and you will often find their explications in the most perfect opposition one to the other; yet, among those who admit the article, you will seldom find any hardness or bitterness, on account of the diversity in their explanations. One may believe that by the three persons in one God, are intended “*three distinct beings* united by mutual consciousness;” another, that the *three persons* are but *one being*; a third, that by the three

persons are intended no more than “*three attributes*” of the one God; a fourth, that by the *three persons* are intended only “*three distinct offices*” of the same Being, &c. &c.—Yet with all this variety of discordant opinions, they can love one another, and we hope, “*with a pure heart fervently.*” Such forbearance among christians is highly commendable; and we are not able to see why the same brotherly love might not be exercised, in regard to differences of opinion, if their articles of faith were all expressed in the language of the Holy Spirit.

As the doctrine just mentioned, is considered by many as of the very first importance, and as there is no other doctrine respecting which professors of religion are more at variance, than those are among themselves who make this an article of faith; we think that if equal candor and forbearance should be exercised by them in all other cases, and all denominations of professors would imitate such an example, the christian world would soon know by experience “*how good and how pleasant it is for brethren to dwell together in unity!*”

We have been much gratified by finding in the writings of the learned and worthy Primate of Ireland the sentiments we have quoted. As an intelligent dignitary of the Episcopal Church, he was in a situation to know the sad effects of having the “*religion of Christ* overwhelmed with

human formularies and systems." We rejoice in that uprightness of heart and independence of mind, which led him to express his opinion on this important subject. We unite with him in lamenting the *overwhelming* influence of "human formularies and systems;" and concur in

the opinion, that "Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original."

MALLET'S ACCOUNT OF HUMAN SACRIFICES.

In a work entitled "Northern Antiquities" Mr. Mallet gives the following melancholy account of human sacrifices:—

"It is probable that this barbarous practice was formerly almost universal, and that it is of remote antiquity. It was not entirely abolished among the northern nations till towards the ninth century.—In every ninth month they renewed the bloody ceremony, which was to last nine days.—They chose among the captives in time of war, and among the slaves in time of peace, nine persons to be sacrificed. The wretches upon whom the lot fell were treated with such honours by all the assembly—they were so overwhelmed with caresses by all present, and with promises for the life to come, that they sometimes congratulated themselves on their destiny. But they did not always sacrifice such mean persons. In great calamities, in a pressing famine—if the people thought they had some pretext to impute the cause of it to their king, they even sacrificed him without hesitation, as the highest

price with which they could purchase the Divine favor.—In this manner the first king of Vermland was burnt in honour of Odin to put an end to a great dearth. The kings in their turn did not spare the blood of their subjects; and many of them even shed that of their children. Hacon, king of Norway, offered his son in sacrifice to obtain of Odin a victory over his enemy Harold. Aune, king of Sweden, devoted to Odin the blood of *nine sons* to prevail on the god to prolong his life. The Ancient history of the North abounds in similar examples."

Mr. Mallet quotes from Dithmore, bishop of Marsberg, a historian of the eleventh century, the following article: "There is in Zealand a place which is the capital of Denmark, named Liderun. At this place every nine years in the month of January the Danes flock together in crowds and offer to their gods *ninety-nine* men, as many horses, dogs and cocks, with the certain hope of appeasing the Gods with these victims."

"Dudo of St. Quintin, a French historian, attributes the

same practice to the Normans. There are still in Friesland, and in several parts of Germany, altars composed of such large stones that they could neither be destroyed by the ravages of time nor by the zeal of the first converts to Christianity. These altars according to the tradition of the inhabitants and the report of creditable historians, have served for the same horrid purposes. The Gauls for a long time offered men to their supreme God, Enes or Tevatat. The first inhabitants of Italy and Sicily, the Britons, the Phenicians, the Carthaginians and all the nations we know of in Europe and Asia are covered with the same re-

proach." "The Peruvians anciently offered human sacrifices. The Mexicans once offered *five thousand* prisoners of war."

Such is the account which this historian gives of the former prevalence of a custom which is now universally abhorred by Christians—the custom of offering human sacrifices to God. This custom has been abolished in Christendom by the influence of Christianity. May we not hence derive a well grounded hope that the same benign influence will yet abolish the more malignant and barbarous custom of offering human sacrifices to men?

DR. CASPER WISTAR.

THE following account of Dr. Wistar, late President of the American Philosophical Society, at Philadelphia, has been extracted from a Eulogium, delivered before the Society, by the Hon. Wm. Tilghman, Chief Justice of the Commonwealth of Pennsylvania, and one of the Vice Presidents of the Society. March 11th, 1818.

Dr. Casper Wistar was born in Philadelphia, the 13th of Sept. 1761, and was grandson of Casper Wistar, who emigrated from Germany to Pennsylvania in 1717. As his parents and ancestors were of the Society of Friends, he was brought up in their religious principles, and received his classical education at a school established by them. That he

was a good scholar may be inferred from his knowledge of the Greek and Latin languages. Until the age of sixteen his faculties were expanding; but the peculiar cast of his genius had not been developed. About this period occurred an event which called forth his ruling passion and decided his fate. This event was the battle of Germantown, in the year 1777. His religious principles kept him out of the battle, but his humanity led him to seek the wounded soldier, and he was active in assisting those who were administering relief. His benevolent heart was affected by their sufferings; and so deeply was he struck with the happy effects of the medical art, that he determined to devote his

life to a profession formed to alleviate the miseries of mankind. Conquerors and heroes—ye who delight in the shout of battle, and exult in the crimson field of victory, contemplate the feelings of this young man, and blush at the contrast! But let us adore the mercy of God, whose mysterious providence produces good from evil. From the decay of matter, springs up the green herb and the purple flower. From the disasters of Germantown, arises a youth destined to bind up the wounds of many, and to send forth from his instructive school thousands of hands to open the fountains of health throughout the land.

Having gone through the usual course of study and attended the medical lectures, Wistar offered himself in the year 1782, as a candidate for the degree of Bachelor of Medicine, in the University of Pennsylvania. It is said that he acquitted himself on this occasion, in an extraordinary manner—answering the questions proposed to him with such uncommon promptness and precision as excited the surprise and commanded the admiration of all who heard him.

Instead of entering immediately into the practice of medicine, he determined to avail himself of the advantages to be found in the schools of London and Edinburgh. Having remained a year in England, he repaired to Edinburgh, where he passed his time in study, in attending lectures, in

cultivating the friendship of distinguished persons. For two successive years he was elected one of the Presidents of the Royal Medical Society of Edinburgh. He was elected also President of a Society "for the further investigation of natural history." These honours, conferred by a great, a learned and proud nation, on a youth, a stranger, one whose country had but just risen into existence, are the surest testimonies of uncommon merit. Towards the end of the year 1786, he took leave of Edinburgh, leaving behind him a name long to be remembered. His fame flew before him to his native city where he arrived in January, 1787, after an absence of more than three years.

Hitherto he had spent his time in preparation. It was time to be useful. This was the object of his labours, the wish of his heart. He now engaged in the practice of medicine with every advantage. His mind was formed for a profession in which precipitancy is danger, and mistake is death. He spared no pains in collecting all the symptoms. He paused before he decided, but was seldom wrong—and his mind once satisfied, he was not easily moved from his purpose. His patients he never failed to attach to him. How could it be otherwise, when to the sedulous attentions of a Physician was added the sympathy and anxiety of a friend?

In 1787, he was appointed Physician to the Philadelphia

Dispensary. In the same year he was elected a member of the College of Physicians and of the American Philosophical Society. In 1788, he was married to Isabella Marshall. In 1789 he was elected Professor of Chemistry in the College of Philadelphia. In 1790 he was struck with affliction in the loss of his wife, whom he tenderly loved. In 1793, when the Physicians were the forlorn hope which stood between the pestilence and the people, he had nearly lost his life—he did not escape the awful visitation, but he recovered. The same year he was chosen Physician to the Pennsylvania Hospital. In 1808, he was placed as sole Professor in the Anatomical chair in the University of Pennsylvania.

It was here that the scene of his greatest excellence was exhibited. In many departments of science he was conspicuous—here he was pre-eminent. Here he exerted all his genius and strained all the faculties of his mind. No pains, no money was spared, to render the lecture complete—and he succeeded; for in the opinion of able judges he might well bear a comparison with the most celebrated Professors in existence. By the class of medical students he was universally loved and respected.

In December 1798 he married Elizabeth Mifflin, niece of the late Governor Mifflin. In the year 1809, knowing the prejudices which obstructed the progress of vaccination, he

suggested the plan of a society for circulating the benefit of that noble discovery which has immortalized Jenner. In May 1810 he resigned his office of Physician to the Hospital.

As an author he has not left much behind him—his most considerable work is his system of Anatomy. Great literary works are not to be accomplished, without more leisure than is allowed to men engaged in extensive professional business. Yet such may do much for the promotion of literature; and this was the case with Wistar.

In 1795 he was elected Vice President of the American Philosophical Society; and in 1815, on the resignation of Mr. Jefferson, he succeeded to the chair as President. The same year he was elected an honorary member of the Literary and Philosophical Society of New-York—the same honour was conferred on him by other Literary Institutions.

No man who is not *good* deserves the name of *wise*. In the language of scripture, folly and wickedness are the same; not only because vicious habits do really corrupt and darken the understanding, but because it is no small degree of folly to be ignorant that *the chief good of man is to know the will of his Creator and do it*. Wistar lived and died in the religious principles of those who have adopted the modest and endearing name of *Friends*. The people of this respectable Society

have preserved more of ancient simplicity in dress and manners, than any among us. They once outnumbered all other religious societies in Pennsylvania. But although that has long ceased to be the case, yet, fortunately for us, they are still powerful enough to exert a silent influence, checking the overflowing tide of luxury, which threatens to deluge the land.

It has been asserted that the study of philosophy tends to infidelity and even to atheism. To plead the cause of philosophy before this society would be worse than waste of time. To Wistar, philosophy was the hand-maid of religion—she elevated his soul and warmed his affections.

After loving God, with all our heart, the next great commandment is, to love our neighbour as ourself. Were I to point out the most prominent feature in Wistar's character, I should answer, without hesitation, benevolence. It was a feeling which seems never to have forsaken him, beginning, as it ought, with his own family, and extending to the whole human race. Nor was it that useless sympathy which contents itself with its own sensations. His charity was active, his hand ever seconding the feelings of his heart. Next to religious obligations and the inviolable sanctity of truth, he impressed on the minds of his children the duty of abstaining from wounding the feelings of any human being. And he made them frequently repeat the

precept of our Saviour, "love one another." Even his person gave evidence of philanthropy—his eye beamed good will, and his whole air brought strongly to my mind what Tacitus says of Agricola—"at first sight you would have believed him to be good, and wished him to be great."—This ruling sentiment threw grace over his actions, and inspired his conversation with a charm. He never assumed—never displayed his own superiority. On the contrary, he led the conversation to subjects in which others excelled. The pedantry of technical language he despised, and listened with patience and politeness to the observations of inferior understanding. It has been said that there is no book so dull but something good may be extracted from it. Wistar applied this principle to men, and possessed the remarkable talent of drawing from every one some useful information.

That the kindness of his manner had something uncommonly attractive, I can myself bear witness. My acquaintance with him commenced at a period of life when the heart no longer yields to the illusions of fancy. Yet, before I had time to be convinced of his goodness, I felt myself drawn towards him by an irresistible charm. I have taken pains to derive the character of this excellent man from authentic sources. One communication from a very near female relation, who knew his domestic habits, and

even the secrets of his heart, I will give in the words I received it, which I should but injure by attempting to amend :

" His domestic habits were uncommonly mild and unassuming. Benevolence and charity characterized all his actions. In the cause of his friends he spared no exertion, either by day or by night. His house was always open to them, and the evening society, which frequently gathered round him, was one of the greatest enjoyments of his life. In the cause of suffering humanity his feelings were always ardent. During his last illness, he recommended to a friend the cause of the aborigines of America ; and the last sentence he was heard to pronounce was—*I wish well to all mankind.* Disinterestedness characterized his life, and it may be doubted whether so extensive a practice ever yielded so little emolument."

On the death of Dr. Rush, Wistar succeeded him as President of the Society for the abolition of Slavery. The object of this society was congenial to his mind. For the Indians of America he seems to have felt a particular kindness. He admired their eloquence, lamented their desolating wars, and earnestly sought for the means of meliorating their condition. Having once inoculated an Indian woman for the small pox, her husband had fears for the event. Indeed there was some cause for fear, as the woman refused to submit to the proper regimen. The anx-

iety of the Doctor was extreme. She recovered ; but until the danger was over, he declared, that on no occasion had he been more oppressed with the responsibility of his profession.

The gratitude of Wistar was remarkable. Services done, or even intended, he always remembered ; but injuries he was ready to forget. In a letter written at Edinburgh he declared, that he had determined to forgive every thing to a friend or near relation ; and expressed his belief, that it would contribute greatly to happiness to extend forgiveness to every one.—This sentiment gained strength with time, and at length reined into a governing principle.

To say such a man was a dutiful son, a kind brother, a most affectionate husband and parent, would be matter of supererogation. In the loss of his children he was peculiarly unfortunate. To those who remained, he was passionately devoted. As the circle of affection lessened, its warmth increased.

His health, during the few last years, was interrupted by alarming attacks. About the 14th of January last he was seized with a malignant fever, attended with symptoms of typhus. Art proved unavailing, and he sunk under the disease, after an illness of eight days. He died Jan. 22, 1818.

We have lost him in the strength of life and vigor of intellect—too soon indeed for his family and his country ;

but not too soon for his own happiness or fame. For honourable age is not that which is measured by length of time, or counted by number of days. But wisdom is the grey hair unto man, and unspotted character is fulness of years. Protracted life would have been embittered by bodily pain—the frailties of nature might have dimmed the lustre of brighter years—or death, which had spared him, might have desolated his house, and left him solitary and cheerless to encounter the infirmities of age.

Happy then wert thou, Wistar, in death as well as life.—Thy work is done—thou art gone to receive thy reward. Thou diedst in the full career of usefulness and fame—thy heart overflowing with charity—surrounded by friends, loving and beloved. Domestic affection watched over thy pillow, and thy parting looks rested on the objects dearest to thy soul. Death hath affixed to thy character the seal not intrusted to mortal hands. What though the strict equality of thy religious Society forbid thy undistinguished ashes

to be marked by even a modest stone, yet shall the good hold thy virtues long in remembrance, and Science write thy name in her imperishable roll. The last generous emotion of thy benignant spirit, shall be reciprocated. All mankind shall wish happiness to him, who dying, wished happiness to all.

Such is the account which the Honourable Judge Tilghman has given of Dr. Wistar. We have done little more than to abridge the “Eulogium,” selecting such passages as would be most interesting and useful to the readers of the Disciple.

“But had he no failings, no infirmities?” To this question the orator replies—“undoubtedly he had, for he was a man. But I may truly say, that they fell not under my observation, and I trust I shall be excused if I have not been anxious to search for them.”

The day seems to be dawning upon the world, when a well founded esteem for men who have been eminent in doing good, shall eclipse the false and fatal glory of the military destroyer.

RELIGION USEFUL IN AFFLICTION.

THE most prosperous man on earth is doomed to witness days of darkness, of sorrow and distress—In every rank and condition of life the afflicted form no inconsiderable proportion, and even those that are not actually suffering many of the evils of life, have continual reason to fear that they

may soon be made to drink of the cup of bitterness.

The religion of Jesus Christ is happily accommodated to this distressed condition of mankind, where all feel, or are in continual danger of experiencing, some of the numerous ills which flesh is heir to. It discovers to us a being of

perfect wisdom goodness and power, who governs all creatures, and controls all events;—and will cause every occurrence to contribute to the ultimate happiness of his faithful children. Hence arises a degree of fortitude and constancy to humble Christians, which no circumstance can weaken or destroy.

The righteous know in whom they have trusted, and their faith will preserve them from confusion and dismay. When the storms of adversity gather thick about them, they retire within the sanctuary that religion affords, and the waves of trouble roll unheeded by—“The floods have lifted up their waves; but the Lord on high is mightier than the noise of many waters;—Yea, than the mighty waves of the sea.” Sheltered under the wings of infinite love, and protected by Almighty power, they have no cause for anxiety or distrust. They experience a calm serenity and joy within, while trepidations and anxiety and distress reign among them, who do not rest their confidence on the rock of eternal ages. The Christian is not only relieved in this manner from the terrors of approaching evils;—but even supposing they do fall on him with their heaviest pressure, still there are innumerable consolations, which alleviate his anguish, and to which others are strangers.

When their most flattering prospects are blasted;—when the hand of Providence comes near and strips them of their worldly possessions and enjoy-

ments;—to whom shall bad men look for consolation and support, under the calamities with which they are visited? They have no resources within themselves. In their misfortunes they discover nothing but a wild and fortuitous combination of events, without order, and without design;—or else they perceive the hand of an offended sovereign stretched out to inflict merited punishment on their sins.

When this world fails them, all their hopes of enjoyment are lost forever. The objects of their firmest confidence have disappeared, and they have nothing on which to rest their anxious minds. But the Christian is enabled to view those afflictions as the merciful corrections of a kind and tender parent. He looks forward and perceives the purposes for which they were sent. Taught by his religion to withdraw his attachment and confidence from the possessions and pleasures and the honours of the world, he is enabled to contemplate their loss with comparative indifference and composure. He views this life as a temporary scene of necessary and perhaps severe discipline; and applying to himself the promises of the gospel, he can, under all his trials, cordially join in the declaration of the apostle. The sufferings of this present time are not worthy to be compared with the glory, which shall be revealed.

If his pious friends, the companions of his joy are cut off from the earth—he does not, it is true, remain insensible un-

der these afflictions, but still he is consoled by the pleasing reflection, that the friendship commenced on earth, will after this short interruption be again resumed in that world, where nothing will ever occur to interrupt our joys;—and while wicked men view death as the termination of all their hopes and enjoyments;—the Christian can contemplate its arrival with tranquillity and composure;—not as the destruction, but as the instrument of unfading happiness.—In all the circumstances and afflictions

of life, he feels that he is not forsaken and alone. He has a friend in heaven, who remains unchangeable amidst all the changes of this transitory life; and whose power nothing can weaken or destroy.

Hence light springeth up for the righteous in the midst of darkness—the evils of life are infinitely diminished, by the fortitude which Christianity inspires and the consolation it affords, and which are wholly unknown to the wicked.

A.

RELIGION HAS PLEASURES PECULIAR TO ITSELF.

THERE is an unspeakable satisfaction, that arises to the mind of every good man from that affection and love, which he possesses for the Almighty, the perfect Governor of the universe. He is overwhelmed with the reflection that he is the child of a parent so good, so wonderful, so vast and incomprehensibly powerful and wise and perfect. In every condition of life he feels that he is under the inspection of that eye, which is ever watchful over his happiness, his improvement and his virtue; however dark and mysterious and distressing are the ways of Providence, still no occurrence can shake his confidence in the rectitude and goodness of a supreme administration, that will render all events subservient to the interests of virtue and the ultimate good of mankind. He feels a peculiar and deep interest in all the works of God, on account of the

tender relation he sustains toward him. If he survey the beauty and harmony of the natural world, which so wonderfully manifests the power, the wisdom and the goodness of its Creator;—“if he turn his eyes toward the moral system and observes a higher order of things and a greater exertion of Divinity in adjusting the plan of Providence; in bringing light from darkness, and good from evil;—in causing the most unconnected and contrary events to co-operate in one great end, and making all to issue in the general good;—if he contemplate the plan of redemption and behold in the gospel of Christ the power of God unto salvation, to every one who believeth; when he surveys all these, he can lift up his eyes and with grateful admiration exclaim, “*my Father made them all.*”

To these we may add, the pleasures that result from the

prospect of that future and immortal state, which remaineth for the people of God, when the labours and the trials of this world are past. In a little while the long shadows of the evening will be chased away and the darkness of the night shall be dispelled by that sun which shall rise to cheer us with the light of everlasting day.

Then shall all the righteous be gathered together in one vast assemblage, and no tears, nor sorrows, nor distress will detract from their joys. Then shall they know even as they are known, and dwell forever in the presence of their God and REDEEMER.

Such a prospect disarms adversity of its sharpest stings, and it is a consolation which Christianity only can afford. It is what mankind had long and vainly sought to obtain by the feeble light of reason; but which no human exertion could ever discover; and of which, mankind must have forever remained uncertain and unsatisfied, had not Jesus Christ appeared in our world to bring life and immortality to light, and to render it consistent with the perfections of God to bestow this invaluable gift on ruined man.

We have thus considered the influence which the religion of Jesus Christ has upon our happiness in the present life only, independent of its power to render us eternally happy in that future world, whither we are rapidly hastening. In the latter view of the subject, every person who is

capable of comparing the period of human existence, with eternity; or, of perceiving the difference between the pains of hell and the happiness of heaven, will immediately acknowledge that the sincere Christian would be an infinite gainer, even on the supposition, that his religion rendered him perfectly miserable through life.

How strong then are its claims to our grateful acceptance and admiration, on account of its tendency to produce our greatest happiness here as well as hereafter. It is true there *are* difficulties and discouragements incident to the Christian life; we are sometimes called upon to sacrifice our feelings; we have many evil propensities to eradicate; and there are many obstacles to be overcome in our religious course. But our greatest pleasures frequently result from the activity and exertion, which are requisite to enable us to overcome obstacles that oppose our progress in some favourite pursuit. The value we attach to any object, is usually proportioned to the difficulties we have experienced in acquiring them. And we are assured that God is ever ready to bestow that assistance which is necessary to enable us to triumph over those obstacles, which our corrupt natures and an evil world may present.— But it must be recollected that these difficulties and sacrifices are not exclusively confined to the man of religion. The man of the world is frequently

required to make greater sacrifices of his time, his property, his health, his feelings and his enjoyments, than ever fall to the lot of the disciples of christianity.

So that if you make the most favourable allowances possible for the world, it must be acknowledged that the difficulties and burthens it imposes, are as great as those imposed by religion. But the real happiness produced by a life of piety, infinitely exceeds all that can be attained in any other course. For the true satisfaction and happiness of the mind can only be found in

a life of active goodness, of piety and religion, proceeding from a pure heart, a good conscience and from faith unfeigned. Let this representation of religion induce us to take upon ourselves the *yoke of Christ*—that is, to join ourselves to him as his disciples; not merely in profession, but in heart and in truth; by obedience to his commands, by imitating his example and trusting to him for our salvation; that thus we may obtain true honour and peace and respectability in this world, and everlasting joy in the world to come. A.

THE WANDERING ARABS.

THE following sketches of the character, customs and religion of the Wandering Arabs on the Desart of Africa are extracted from Capt Jas. Riley's "Authentic Narrative"—a very interesting work and one which, on many accounts, is deserving of the patronage of the public. Having described Zahahrah, or the great Western desart of Africa, the writer proceeds to an account of the inhabitants, from which the following abridgement is made.

"Nearly all parts of this vast desert are inhabited by different tribes of Arabs, who live entirely on the milk of their camels, and wander from valley to valley, travelling nearly every day for the sake of finding food for their camels, and consequently food for themselves. They live in tents formed of cloth made of

camel's hair, which they pull off by hand, and spin with a hand spindle. Each family has a mat which serves as a bed for the whole. They lie down on it promiscuously, only wrapped up in their haick or blanket, if they have one—if not, in the skin which covers their loins only, and lie close together to keep off the cold winds which blow under their tents in the night. The children lie between the grown persons. Their heads are as low, and frequently lower than their feet; and their long bushy hair, which is never combed, and resembles a thrumb mop, serves them instead of a pillow. The families consist of the father and one or more wives, and the children that are unmarried, and their slaves, who are black.

"The rich Arabs have one,

two, or three slaves, male and female ; these are allowed to sleep on the same mat with their masters and mistresses, and are treated in all respects like the children of the family in regard to apparel, &c.—they are not however permitted to cohabit with the Arab women under pain of death, and are obliged to take care of the camels and follow them, and to do other drudgery. The father of the family is its absolute chief in all respects, though he seldom inflicts punishment. His wives and daughters are considered as mere slaves, subject to his will and caprice ; yet they take every opportunity to deceive or steal from him. He deals out the milk with his own hand, nor dare any one touch it until it is thus divided.

“ When one family sets off, the whole of that part of the tribe dwelling near, travel on with them ; and I have frequently seen from 500 to 1000 camels in one drove, all going the same way ; and I was greatly surprised to see with what facility they would distinguish and separate them.

“ When they rise in the morning, after having first milked their camels and suckled the young ones, they next attend to prayers—which is done in the following manner :—They first find a sandy spot, then unwrap themselves and take up sand in both their hands ; with this they rub their faces, necks, arms, legs and every part of their bodies except their backs ;

this done, as if they washed with water, they stand erect, facing towards the east—wrap themselves up as neatly as they can with their blankets or skins ; they look up towards heaven, and then bow their heads, bending their bodies half way to the ground, twice crying aloud at each time, *Allah Hooakibar*. They next kneel down, and supporting themselves with their hands, they worship, bowing their faces in the dust, twice successively ; then, being still on their knees, they bend themselves forward, nearly to the ground, repeating *Hi el Allah-Sheda Mohammed—Rasool Aliah* ; then rising, they again repeat *Allah Hooakibar*, two or three times ; and this is the common mode of worshipping four times a day. In addition to this at sunset, they implore the Almighty to send rain to moisten the parched earth ; to cause the food to grow for their camels ; to keep them under his special care, with their families and tribes ; to enrich them with the spoils of their enemies, and to confound and destroy them that seek their hurt ; They thank the Almighty for his past mercies, for food, raiment and his protection, &c. —They then repeat part of a chapter from the Koran, in which God's pretended promises to the faithful are made known by their Prophet ; and repeating at all times the *Hi el Allah*, or “ Great is the Almighty God, and Mohammed is his holy prophet.”

“ Their times of prayer, are

before sunrising in the morning, about noon, the middle of the afternoon, about sunsetting, and again two or three hours after the sun has set; this makes five times a day, washing themselves, at least their face and hands when they have water, before praying; when they cannot get water, they perform their ablutions by substituting sand.

"The Arabs always wash when it is in their power before they eat, nor does any business divert them from a strict observance of their religious ceremonies. While pursuing their journies and going on in the greatest haste, when the time of prayer arrives, all stop, make their camels lie down, and perform what they conceive to be an indispensable duty; praying, in addition to their usual forms, to be directed in the right course, and that God will lead them to wells of water, and to hospitable brethren, who will feed them, and not suffer them to perish far from the face of man; that he will enrich them with spoils, and deliver them from all who lie in wait to do them mischief. This done, they mount again cheerfully and proceed, encouraging their camels by a song, a very lively one, if they wish them to go on a trot; if only to walk, something more slow and solemn.

"The men are very quick, active, and intelligent—more so taken collectively than any other set of men I had ever seen in the different parts of the world I had before visited.

They are the lords and masters in their families and are very severe and cruel to their wives, whom they treat as mere necessary slaves; and they do not allow them even as much liberty as they grant to their negroes, either in speech or action. They are considered by the men as being without souls, and consequently they are not permitted to join in their devotions—and are seldom allowed to speak when men are conversing together. The continual harsh treatment and hard drudgery to which they are subject have worn off that fine edge of delicacy, sensibility and compassion, so natural to their sex, and transformed them into unfeeling and un pitying beings, so much so, that their conduct towards me and my companions in distress was brutal in the extreme, and betrayed the extinction of every humane and generous feeling.

"The Arab is high-spirited, brave, avaricious, rapacious, revengeful; and, strange as it may appear, is at the same time hospitable and compassionate. He is proud of being able to maintain his independence, though on a dreary desert, and despises those who are so mean and degraded as to submit to any government but that of the Most High. He struts about sole master of what wealth he possesses, always ready to defend it, and believes himself the happiest of men, and the most learned also,—handing down the tradition of his ancestors, as he is

persuaded, for thousands of years. He looks upon all other men to be vile and beneath his notice, except as merchandize. He is content to live on the milk of camels, which he takes great care to rear, and thanks God daily for his continual mercies.—They considered themselves as much above me and my companions, both in intellect and acquired knowledge, as the proud and pampered West India planter fancies himself above the meanest new negro, just brought from the coast of Africa.

“I never witnessed a marriage among them, but was told that when a young man sees a girl that pleases him, he asks her of her father, and she becomes his wife without ceremony.

They all learn to read and write. In every family or division of a tribe, they have one man who acts as teacher to their children. They have boards of from one foot square to two feet long by eighteen inches wide: On these the children learn to write with a piece of pointed reed. They have the secret of making ink and that of a very black dye. When a family of wandering Arabs pitch their tents they set apart a place for a school—here all the boys who have been circumcised of from 8 to 18 or 20 years old attend, and are taught to read and to write verses from the Koran, which is kept in Manuscript by every family on skins. They write their characters from right to left—are very particular in the

formation of them, and make their lines very straight.

The teacher I was told never punishes a child, but explains the meaning of things, and amuses him by telling tales that are both entertaining and instructive; he reads or rehearses chapters from the Koran, or some other book, for they have a great many poems, &c. written also on skins. When the board is full of writing they rub it off with sand, and begin again. The boards on which they wrote seemed to have lasted for ages. They enumerate with the nine figures now in use in all European nations, and in America.

There appeared to be no kind of sickness or disease among the Arabs of the desert during the time I was with them—and they appeared to live to a vast age. There were people I saw belonging to the tribe in which I was a slave—two old men and one woman, who from their appearance were much older than I had seen. These men and the woman had lost all the hair from their heads, beards, and every part of their bodies—the flesh had wasted away, and their skins appeared to be dried and drawn tight over their sinews and their bones like Egyptian Mummies; their eyes were extinct having totally wasted away in their sockets; they had lost the use of their limbs and appeared to be deprived of every sense.

An undutiful child of civilized parents might here learn a lesson of filial piety and be-

nevolence from these barbarians: The old people always received the first drink of milk, and a larger share than even the acting head of the family, when they were scanted in quantity. When the family moved, a camel was first prepared for the old man, by fixing a kind of basket on the animal's back; they then put skins or other soft things into it to make it easy, and next lifting up the old man they place him carefully in it, with a child or two on each side to take care of and steady him during the march. As soon as they stopped to pitch their tents, the old man was taken off and a drink of water or milk given him, for they take care to save some for that particular purpose. The remarkably old man I am speaking of belonged to a family that always pitched their tent near to ours, so that I had an opportunity of witnessing the manner of his treatment.

After I was redeemed in Mogadore, I asked my master Sidi Hamet of what age he supposed this old man to have been, and he said about eight *zille*, or Arabic centuries. Now an Arabic century, or *zille*, is forty-two lunar years of twelve moons in each year, so that by this computation he must have been nearly 300 years old. He also told me that it was very common to find Arabs on different parts of the great desert, five *zille* old, retaining all their faculties, and that he had seen a great many of the ages of from 5 to

8.—I then asked him how they knew their own ages, and he answered—Every family keeps a record of the ages and the names of its children, which they always preserve and pack up in the same bag in which they carry the Koran.—The Arabs who live on the desert, said he, subsist entirely on the milk of their camels; it is the milk of an animal that we call sacred, and it causes long life; those who live on nothing else, have no disorders, and are particularly favoured of heaven. But only carry these same people from the desert and let them live on meat and bread and fruits, they then become subject to every kind of pain and sickness when they are young, and only live to the age of about two *zille* and a half at the most—while a great many die very young, and not one tenth part of the men or the women live to the age of one *zille*.

“Most of the Arabs are well armed with good double-barrelled French fowling pieces, and with good scimitars or knives—They are ever ready to attack an inferior, or even an equal force, and fight for the sake of plunder—They attack the small towns in the vicinity of the desert, on all sides—if successful, they put all to the sword, burn the towns and retire again to the desert with their spoil. Such is the wandering Arab of the great African Desert. His hand is against every man, and consequently every man's hand is against him.”

REMARKS ON MATTHEW XVI. 19.

April, 1818.

MR. EDITOR,

SHOULD you consider the following observations worthy of a place in "The Christian Disciple" you will please to insert them.

Matthew xvi. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

By 'the keys' we are unquestionably here to understand the Christian dispensation, the preaching of which was to be the means of introducing men into the 'kingdom of heaven.' They are said to be given to Peter in particular as he was to have charge of the flock—he was to be the first preacher of the Gospel both to the Jews and Gentiles, and upon him Christ declared he would build his church.

But the proper meaning of the latter clause of the sentence under consideration is not so obvious.

It may refer to articles of the Jewish law, such as those concerning circumcision and eating of meat, which articles the Apostles should have authority to annul; or to their power of regulating the church—their preaching of the gospel, making known the terms of salvation, and thereby determining who should be bound and who loosed accord-

ing to their respective characters.

I think it not impossible that all which I have mentioned may be implied in the expression. Yet on comparing the passage with one in St John with which I conceive it to be nearly parallel, I am of opinion that something more must also have been included to justify the strength of the expression; and that the passage may, with some restrictions, be understood in the literal sense of that referred to in John, to wit, "whose sins soever ye remit, they are remitted to them; and whose sins soever ye retain they are retained."

This interpretation will not make it necessary to suppose that the Apostles had power to forgive or retain the sins of every man, nor those of any particular person or persons. Our Saviour did not himself, feel at liberty to bestow his favours upon all indiscriminately, but only upon certain persons and upon certain conditions. The Apostles were doubtless to observe the same regulations, in the respect which Christ prescribed to himself.

I should therefore understand by their expressions not only that the Apostles were authorised to make known the terms of salvation, and to prescribe rules for the regulation of the Church; but, that they were able also, in certain cases at least, to discriminate

between those who did or would, and those who would not accept the gospel, and that consequently they had power of making particular and definitive applications of its blessings and of its denunciations—the latter of which I do not know but Ananias and Sapphira are examples.

I hope, Mr Editor, if I am mistaken in my explanation of the above passage of Scripture, that you will have the good-

ness to explain it to me, for as it respects religious truth I am merely

A COMMON ENQUIRER.

NOTE—The above article has been several months in our possession. We now give it, not as being perfectly satisfied with the exposition, but in the hope that some correspondent will be induced to favour us with a critical examination of the important text.

POETRY.

MARCO THE AFRICAN.

THE following verses are founded on the story of an English gentleman and lady who were on their passage to the East Indies, in one of the vessels of an English fleet. For some particular reasons they left the vessel and went on board the Admiral's ship, leaving two young children in the care of a negro servant, who was about 18 years of age. In a violent storm, the ship containing the two children was fast sinking, when a boat arrived from the Admiral's ship for their relief. The crew eagerly crowded to the boat—but the negro lad, finding there was only room for him alone, or the two children, generously put them on board, and remained himself on the wreck, which with the generous boy was immediately ingulphed in the ocean:

[N. Y. Adv.

BY AN AMERICAN.

TREMENDOUS howls the angry blast!
The boldest hearts with terror
quake!

High o'er the vessel's tottering mast
The liquid mountains fiercely
break!

Each eye is fix'd in wild despair,
And death displays its terrors there.

Now plunging in the dread abyss,
They pierce the bosom of the
deep—

Now rise where vivid lightnings hiss,
And seem the murky clouds to
sweep.

Thro' the dark waste dread thunders
roll,
And horrors chill the frigid soul!

The storm abates—but shatter'd sore,
The leaky vessel drinks the brine:
They seek in vain some friendly shore,
Their spirits sink—their hopes de-
cline:

But lo! what joy succeeds their grief,
Kind Heaven grants the wish'd re-
lief.

See on the deck young MARCO stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands;

"A mother's joy, a father's pride;"
Tho' black his skin as shades of
night.

His HEART is fair—his SOUL is
white!

Each to the yawl with rapture flies,
Except the noble, generous boy!

"Go, lovely infants,—go," he cried,
 "And give your anxious parents
 joy :

No mother will for MARCO weep,
 When fate entombs him in the
 deep !

"Long have MY kindred ceas'd to
 grieve,

"No sister kind MY fate shall
 mourn ;

"No breast for ME, a sigh will heave,

"No bosom friend wait MY return !

He said, and sinking, sought the
 happy shore

Where toil and slavery vex his soul
 no more.

INTELLIGENCE.

REPORT

*Of the Trustees of Plymouth and
 Norfolk Bible Society, together
 with a brief account of the origin
 and progress of the Society.*

THE Clergymen and others, in the northern sections of Plymouth and Norfolk Counties, being apprised of the amazing charities of the British and Foreign Bible Society, and of the very respectable efforts of the Massachusetts Bible Society, &c. were thereby led particularly to enquire into the deficiency of copies of the scriptures, in their respective Societies and vicinities. This deficiency was found to be so great, that it was thought expedient to form an Association, whose primary object should be, to supply the destitute in their neighborhood, but which should also contemplate lending its aid to some larger institution, whose charities are more extended, whenever the state of their funds should permit.

Accordingly at a meeting of the Bay Association, at Marshfield, April 24th, 1816, a Constitution was reported by the Rev. Jacob Norton, and adopted and signed by William Shaw, D. D. Zephaniah Willis, John Allyn, D. D., Elijah Leonard, Jacob Norton, Nehemiah Thomas, Nicholas B. Whitney, Jacob Flint, Morrell Allen, Samuel Deane, Henry Colman. A meeting was likewise appointed to be held at Hanover on the 2d Wednesday in June, 1816, for the purpose of organizing the Society. A very respectable number of Clergy and Laymen, appeared at the time and place appointed, who became members and chose their officers for the year to commence Sept. 1816. They assumed the name of the Plymouth and Norfolk Bible So-

ciety, because the members were from several towns in each county, and because this was the only institution of the kind in either. Time we hope, will extend us so widely, as fully to vindicate our name. The sum of money necessary to be paid in order to become a member, was fixed at a low rate, in order to render it less burdensome, and within the power of a great proportion of the community.

Art. 2d of the Constitution.

Every person paying annually to the funds of the Society seventy five cents, shall be a member during the punctual payment of this sum, and any person paying to the Society five dollars at any one time, shall be a member for life, and liable to no further assessment.

Summary of the Treasurer's account for the year ending Sept. 1817.

William Torrey, Treasurer of the Plymouth and Norfolk Bible Society to the Trustees of said Society.

By cash received of 34 mem-	Dr.
bers for life at \$5 each	\$170 00
By cash of 64 annual subscrip-	
tions	60 10
By cash of Nathaniel Russell	
for various persons	7 50
By a donation from the Church	
of Duxbury	20 00
By donations received by Rev.	
Mt. Colman	14 54
By contribution at Hanover,	
Sept. 11th	20 50

\$302 64

During the same year there were distributed,

Octavo Bibles	35
Duodecimo do.	200
Testaments	200

Report for the year ending September, 1818.

The Trustees of the Plymouth and Norfolk Bible Society respectfully report, that during the past year, they have distributed,

Octavo Bibles	33
Duodecimo do.	76
Testaments	171

These have all been distributed, as was done the former year, within the County of Plymouth, and a few towns in the north section of Norfolk.

In seeking for objects on whom to bestow your charity, we have gone to the cottages of the poor; we have enquired for *destitute persons* whose livelihood is procured on the seas; we have looked for servants in opulent families; and for the aged that they might be supplied with fair and legible copies.

Of the *first class* we have found many. Perhaps in but few instances we have bestowed the Scriptures on persons in whom was a total inability to procure them for themselves. But too generally we have found, that the Scriptures have not been prized sufficiently, to call forth an effort.—From our hands, however, they have been cheerfully and gratefully received. To children they have been “as the dew upon the tender herb.”

Of the *second class* a considerable number has been found. It is incredible to one who has not inquired, how few copies of the Bible are on board our vessels. It is worthy of attention. If the idea, that the ship is safer for having copies of the Divine Book on board, seem too superstitious to be entertained, at least it can be well comprehended, that the moral influence of the Scriptures will tend indirectly to safety and prosperity.

Of the *third class* we have found some to receive our charity. Families too often permit servants to enter and leave their service, without being furnished with the Bible, or receiving any intimation that it is necessary to become acquainted with its contents. We would not be severe, farther than a simple statement of the fact is severe.

Of the *fourth class*, as may naturally be supposed, fewer instances

have occurred. But in no instances, have the receiver and the donor shared so much pleasure. Aged persons to whom the common editions of the Bible were nearly or totally illegible, on receiving a large and fair copy, have cast their eyes upon it, and instantly raised them to heaven in gratitude. It has filled their hearts with joy; it has revived the lamp of life; it has shed a *light* around them at *evening time*.

For large copies however, there cannot be an extensive demand.—Nor indeed, will so great a deficiency of Bibles, in our vicinity, soon be found again. A much less annual supply will serve. With this impression, the Society from this time propose to become auxiliary to the American Bible Society, and have already transmitted the sum of \$100.

We trust that those persons whose aid we have a right to expect, will not withhold it, with the idea, that their exertions should be limited to a county or a district. To the frontiers and new settlements there is a loud call for attention, as appears from reports of the American Bible Society. *Liberal things* only are worthy of *liberal* hearts. Extended views belong to the Christian, who should labour to promote his Master's kingdom, and the conversion and salvation of the whole family of man.

SAML. DEANE, *Per Order*.

Summary of the Treasurer's account for the year ending Sept. 1818.
Wm. Torrey Treasurer, to the Trustees

By balance due last settle't.	\$74 67
By cash received of members	77 32
By donation received through the hands of Rev. Mr. Colman	8 37
By do. do. of Rev. Dr. Sanger	11 00
By do. do. of Rev. Jacob Norton	12 86
By do. from a friend transmitted	50
By do. Rev. Jonas Perkins	25 00
By do. do. of Rev. Dr. Allyn	3 50
By cash received of the Trustees	12 15
By contribution at Bridgewater	33 18

\$258 55

WM. TORREY, *Treasurer*.

With peculiar pleasure, we notice such donations as the following.

By Miss Cushing's school at Hingham	\$4 00
By Rev. Mr. Colman's school	3 00
By the south school in Weymouth	1 92
By small children in the central district Weymouth	2 06
By the Reading Female Charitable Society, Cohasset	11 00

We also so far anticipate the report for the ensuing year as to state, that at our present anniversary meeting at Duxbury after divine service, a collection was made by which the Society's funds received the encouraging additional sum of \$121.

S. DEANE.

The Society has received the subscriptions at different times, of 147 persons who are recorded as members—viz. From Scituate 36; Hingham 30; Bridgewater 17; Pembroke 13; Plymouth 12; Hanover 9; Marshfield 9; Abington 7; Duxbury 6; Weymouth 2; Cohasset 2; Kingston 1; Carver 1; Rochester 1; Braintree 1.—147.

Officers for the year beginning Sept. 1818.

Hon. Joshua Thomas, *President*.

Rev. Samuel Deane, *Secretary*.

William Torrey, Esq. *Treasurer*.

Trustees.

Rev. John Reed, D. D.

Rev. John Allyn, D. D.

Mr. Caleb Thaxter.

Rev. Jacob Norton.

John Winslow, Esq.

ANNUAL REPORT OF THE "FRAGMENT SOCIETY."

ON the return of another anniversary, the Managers of the Fragment Society would beg leave to submit an abstract of their proceedings during the last year—being the *sixth*, since the organization of the Society.

Amount of annual subscriptions collected during the last year	727 43
Balance on hand	26 89
Interest of the permanent fund	26 23
Donations and life Tickets for the permanent fund	346 00

1126 55

Expenditures in the purchase of articles for clothing	756 00
Paid Mr. Hill for collecting	20 00
Deposited in the Savings Bank for permanent fund	346 00
Balance on hand	4 55
	1126 55

The permanent fund of the Society now amounts to \$737 93—\$150 of which is vested in 6 per cent. United States Stock. The remainder is deposited in the Savings Bank. The Society would gratefully acknowledge several liberal donations from friends; consisting of bedding, clothing, pieces of cotton, and money; among which, they would notice a generous donation of six hundred yards of cotton, from the Hon. Israel Thorndike.

About four hundred destitute families have been assisted by the distribution of 1658 articles of clothing.

The Society have also contributed much to the comfort of the sick, by *loaning* necessary articles. Eighty-seven families have been assisted in this way, by the loan of bedding, &c.—sixty-seven of whom have returned them clean and in good order, with many expressions of gratitude. Twenty families are now receiving the benefit of articles remaining on loan.

On reviewing the past year, we find much cause for gratitude to Him who has enabled us to do so much for the relief of the poor and afflicted; the aged and the infirm; the widow and the fatherless.

The Directors have taken the utmost precaution to ascertain the character of those who have solicited their charity; and such only as have been found *deserving*, have received assistance.

Could those who contribute to the support of the Fragment Society, once witness the tear of lively joy and gratitude, and the sincere, though simple expressions of thankfulness, awakened by their benevolence in the recipients of their bounty, we humbly believe their hearts would be filled with gratitude to Him who has graciously made it *their* part to *confer*, not to *receive*, this charity.

But while it will afford pleasure to the members of our Society, to be informed of the relief, which through their munificence, we have been enabled to extend to the suffering poor; they cannot fail to unite with us in lamenting the removal of one of its most liberal supporters, and with us pay a tribute of respect to the memory of the Rev. Dr. *Matignon*; in whose death, the Fragment Society sustains the loss of one of its most beneficent donors.

In consideration of the increasing and pressing applications to the Society for aid, and of the decrease and removal of numbers of the subscribers and the consequent diminution of the funds, we would remind our friends, that unless exertions are made to obtain liberal additions to the Treasury, many who are now looking to us for relief, must inevitably suffer.

Though we might excite your compassion by presenting scenes of suffering which often meet our eye, while discharging our duty as your almoners, yet we forbear. We fondly believe that you need no excitements of this nature. "The poor ye have always with you," says our Lord, and surely every benevolent heart can testify that "it is more blessed to give than to receive."—Let us then do with our might what our hands find to do, trusting in Him who hath said, "cast your bread upon the waters and thou shalt find it after many days," and rejoicing in the opportunity given us of following in some humble degree, the example of our Father in Heaven who "maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Subscriptions and Donations will be received at No. 90 Newbury-street, or at 17 Cornhill,—by Miss Pierce, 22 1-2 Marlboro'-street, or the Secretary, Mason-street.

Boston, Oct. 1313.

LETTER FROM EIMEO.

Extracts of a letter from Mr. W. Ellis, Missionary at Eimeo, to Rev. J. Campbell.

Afareatu, Eimeo, Aug. 23, 1317.

Since our arrival here, God has

graciously favoured us with tolerable health. We have been busily employed in endeavoring to meet the urgent calls of these people for books, and have printed 2300 spelling books, which, with the exception of those for the Leeward Islands, are already in circulation among the people, who received them with the liveliest emotions of joy. There is a call for double that number, did our paper allow us to print so many. People are daily coming from Tabeite with bundles of letters (written on plantain leaves) for books, but we are obliged to refuse them. We are now engaged in preparing a catechism, of which we intend to print about 3000 copies; after which we think of beginning the Gospel of Luke.

I beg your acceptance of a Tahitian spelling-book, as the first effort of the missionary press among the South Sea Islands. It contains the most general and useful words in the language, and the lessons are principally translations of different parts of scripture. I trust God will abundantly bless brother Davies and Nott's exertions in teaching these people to read, and rendering so much of the word into their language. As a reward of their labours, they can look around, and see upwards of 5000 people reading in their own tongue the wonderful works of God. I trust the Lord will bless the distribution of books among them to the eternal salvation of many immortal souls.

A great work is going on. There is no longer a partial profession of Christianity, but a general acknowledgement of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless, with some it is but profession, but with many it is otherwise; there is every reason to believe they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power to increase their knowledge. Some of them have paid so much attention to their books (though containing upwards of 100 pages) as to be able to repeat them from memory, from the beginning to the end.

There are about 67 places of worship at Tabeite, and 20 at Eimeo, be-

sides those that are building. Their regular attendance on every means of grace would put many congregations in England to the blush, and it would cause the hearts of many ministers to rejoice were their hearers as punctual at their places in the house of God at the stated times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting.

I desire to rejoice in having entered on the work so soon in life, and trust my youth will afford me a facility that I otherwise should not have had in acquiring the language; the study of which, with the labour of printing, now occupies my time and engages my attention.

SABBATH SCHOOLS.

THESE promising institutions are rapidly multiplying in our country. The reports of the proficiency made in them are very animating. Some extracts will be given from recent reports.

From Newburyport.

The number of scholars who have attended the school, has varied from *three hundred and fifty*, to *six hundred and fifty*. The numbers of teachers usually employed is not far from *sixty*. As a stimulus to excite the scholars to constant attention, tickets for punctual attendance are given to them at every meeting, and these are redeemed from time to time, either with books, or with other tickets, to which a pecuniary value is prefixed. Certificates also, purporting to be rewards of merit, are in some instances bestowed on those who are distinguished by extraordinary proficiency, and good behaviour. These latter to be redeemed by some valuable token of approbation.

From Paris, N. Y.

The school has been attended nine Sabbaths. Thirty-eight, too young to get their lessons by study, are able to rehearse the first catechism. Sixty-two are now in different stages of the Assembly's Catechism, from the fore part of the commandments to the end. Forty-four have committed the whole. Twenty-two have advanced

through the Divine Songs to the study of the Bible.

One of the scholars, after committing the four first chapters of Genesis, and then commencing at the second chapter of Matthew, has recited 17 chapters, making 570 verses. Another, commencing in the same manner, has proceeded to the 12th chapter of Matthew; making in the whole 14 chapters, 426 verses. A number of others are in near advance with this.

From Thelford, Vermont.

"In the compass of 20 weeks, there were 24 of the number that attended who committed to memory from 1,000 to 1,500 and 1,800 verses each and three of them committed upwards of 2,000 verses each; and the sum total of verses recited by the scholars was over one hundred and fifty five thousand." Upwards of 430 scholars attend the Sabbath schools in the several districts of that town.

These schools are established in many of the principal towns in the Northern and Middle States. Their popularity is increasing, and should they be prudently conducted, the seed thus sown will produce a plentiful and glorious harvest.

AMERICAN BIBLE SOCIETY.

The number of Auxiliaries to this National Institution officially known, is one hundred and sixty seven. Of these, there is one in the state of New-Hampshire, there are fourteen in Massachusetts, three in Vermont, nine in Connecticut, fifty seven in New-York, sixteen in New-Jersey, fifteen in Pennsylvania, one in Delaware, two in Maryland, one in the District of Columbia, fifteen in Virginia, three in North Carolina, five in South Carolina, three in Georgia, thirteen in Ohio, four in Kentucky, two in Tennessee, one in Louisiana, one in Missouri Territory, and one in Michigan Territory. Forty of the above are conducted by females.

RHODE-ISLAND BIBLE SOCIETY.

THE fifth annual meeting of the *Rhode Island Bible Society*, was held in Providence, on the 3d of Sept.

The following is an extract from the Report:—

The Board of Trustees, in their communication for the last year, represented that their attention had been principally occupied in providing for the wants of the destitute in this State. To this the Board had been more particularly led, in consequence of the original plan of the Institution, and to prevent if possible, an application of any of its funds to any object contrary to the intentions of the donors. It was therein stated, that Bibles and Testaments had been forwarded and deposited in most towns in the State, for distribution; and that strong reasons were entertained for believing, that the wants of the poor in every town had been in some good measure supplied, either from this, or other Societies, in the adjoining States. During the past year, the attention of the Board has been directed to the same object, with the hope of rendering it more effectual. Being deeply impressed with the conviction, that so long as both the exertions and the pecuniary resources of the Institution were particularly devoted to the wants of our own citizens, no relaxation should be permitted, or expense spared, until with truth it might be said, the spiritual wants of the poor are supplied—some are known to inhabit the State, who have not in their possession the word of life.

The Trustees have, since the last annual meeting, purchased 656 Bibles, and 361 Testaments, which, added to those heretofore purchased, make an aggregate of 3088 Bibles and 771 Testaments, of which 276 Bibles and 114 Testaments remain undistributed.

THE AMERICAN EDUCATION SOCIETY

MET in Boston on Wednesday Sept. 23, and transacted their ordinary business with great unanimity. The annual sermon was delivered at the Old South Church, by the Reverend DANIEL DANA, D. D. from Mat. v. 13, 14, "*Ye are the salt of the earth, ye are the light of the world.*" A collection was then taken up, amounting to \$240, 83, in aid of the Society's funds. This institution

which has existed but about three years, has already assisted *one hundred and forty-six* young men in preparing for the Gospel Ministry.

LETTER FROM LIVERPOOL.

Extract of a letter to the Editor of the Christian Herald, from his correspondent at Liverpool, (England) dated 8th August, 1818.

"The Ladies' Bible Society of Liverpool have paid into the Bank, after deducting their expenses, one thousand seven hundred and twenty pounds sterling, (*upwards of seven thousand six hundred dollars.*) as the produce of a little more than six months; and they have more than *eight thousand* persons on their Books, as subscribers. In every place where Ladies' Associations have been established, the result of their labours is astonishing. Associations have recently been formed by Mr. Dudley, in our neighbourhood; at Manchester and its vicinity 10; at Chester, Preston, St. Helens, Rochester, Isle of Man, Huddersfield, and Warrington. He is now busily employed in the South. If his life should be spared a few years longer, the effects of his labours in the establishment of Ladies' Bible Associations, and in thus giving an impulse and a new direction to female benevolence, will almost change the character of the country."

ONEIDA INDIANS.

ON Sunday, 13th Sept. the Right Rev. Bishop Hobart visited the Oneida Indians, for the purpose of administering the sacraments and ordinances of the church. On this occasion, the Morning Prayer was read in their own language by Mr. Eleazer Williams, a young man of Indian extraction, who has been regularly educated, and who is licensed by the Bishop as the religious instructor of the Indians. The Indians present, joined in the services with great solemnity and devotion, and many of them repeated the responses. They were addressed at considerable length by the Bishop, Mr. Williams acting as interpreter; who also interpreted to them the various offices of baptism, confirmation, and the Lord's

supper, which the Bishop administered. Twenty-four children were baptized, 89 Indians, young persons and adults, confirmed, and 24 received the holy communion. None were confirmed but those who had been previously prepared by Mr. Williams; and among the number were several of those called the second Christian party, who about two years since solemnly professed the Christian faith. This renunciation of Paganism was the result of repeated and long continued conferences with Mr. Williams, on the evidences of Scripture, and on the nature and the doctrines and duties of Christianity.

The place of worship being nearly filled by the Indians, the white people were necessarily excluded. But the few who were admitted were much impressed with the solemnity. The reverence and devotion with which the Indians joined in the confessions, the supplications and praises of the Liturgy; the solemn attention with which they listened to the instructions and exhortations of the Bishop; the humility and thankfulness, evidenced by their prostration on their knees, and by the tears which flowed down the cheeks of several of them, with which they devoted themselves, in the apostolic "laying on of hands," to the God who made them, and the Saviour who shed his blood for them, powerfully interested the feelings of all present.

The Oneidas amount to above a thousand souls, and it must afford high pleasure to every benevolent mind, to hear that the labours of Mr. Williams, under the authority of the Protestant Episcopal Church in this State, for the spiritual improvement of his unfortunate countrymen, are thus attended with the divine blessing. We understand that the Bishop is fully satisfied with the piety, the prudence, and the laborious zeal of Mr. W. and with his other qualifications for the instruction of his countrymen.

In the afternoon of the same day, the Bishop officiated in the unfinished church which is erecting for the Indians, to a large congregation of white people, who were necessarily

excluded from the services of the morning, and administered confirmation. The same ordinance was administered the next day at Manlius, and on the succeeding day at Onondaga Hill, where a new church was consecrated.—*Utica Patriot.*

IMPORTANT OCCURRENCES.

The American Board of Commissioners for Foreign Missions, have recently established a Mission to Jerusalem.

The Methodist have established a Theological Seminary at New Market in N. H.

The people of Connecticut have adopted a new Constitution of Government, in which the rights of conscience are treated with respect.

A letter from the Secretary General of the Republic of Hayti has been published both in the *Centinel* and *Boston Recorder*—in which the men of color who may wish to become Haytians are invited to that Island.

In Lexington, Kentucky, 85 Gentlemen have published a testimony against the practice of duelling,—in which they express the "opinion that no circumstances can arise between our citizens, where their honour might not be better sustained by a reference to the deliberate opinion of a few judicious and pacific men, than by an appeal to deadly combat." They also "pledge themselves to discountenance by all means in their power such meetings." We hope they will soon publish a similar testimony against public war.

The baptist connection in the United States is in a flourishing state, the number baptised the preceding year is 12,270. The churches 2682, preachers 1859, members 190,000.

The Methodist Missionary Societies have 39 missionaries on foreign stations, and in the West-Indies alone have 18,933 members of their communion.

Two hundred seventy-five dollars have been collected at Portsmouth for the aid of the Deaf and Dumb Asylum at Hartford. At an evening lecture at the second parish, Portland, one hundred and seventy-four dollars were collected.

A number of Ladies of the Rev. Mr. Kendall's parish in Plymouth, have presented their pastor with 30 dollars, to constitute him a life member of the American Bible Society.

ORDINATION.

The Rev. Francis W. P. Greenwood was on Oct. 21st, ordained as Pastor of the New South Church and Society in Boston. The introductory Prayer was made by the Rev. Mr. Lowell; the Sermon pronounced by the Rev. President Kirkland; Ordaining Prayer, by the Rev. Dr. Porter; Charge, by the Rev. Professor Ware; Right Hand of Fellowship by the Rev. Mr. Channing, and concluding Prayer, by the Rev. Mr. Walker.

The Rev. Alvan Lamson was ordained to the pastoral care of the first parish in Dedham, on the 29th of Oct. Introductory Prayer by the Rev. Mr. Field of Weston—Sermon by Rev. Professor Ware, of Harvard University—Ordaining Prayer by Rev. Dr. Reed of Bridgewater—Charge by Rev. Mr. Palmer of Needham—Right hand of Fellowship by Rev. Mr. White of Dedham—Concluding Prayer by Rev. Mr. Gray of Roxbury.

OBITUARY.

In Boston, Mr. Thomas Hill, aged 76.

In Peacham, Vt. August 5th—Mrs. Elizabeth Worcester, wife of Rev. L. Worcester—aged 46.

In Thetford, Vt. Mrs. Rhoda Burton, wife of Rev. Dr. Burton, aged 52.

At Germantown, Penn. Rev. S. Blair, aged 77.

In Watertown, Rev. R. R. Eliot, aged 66.

In St. Andrew's, N. B. Rev. S. Andrew's, aged 82.

In Andover, Hon. Thomas Kirtledge, aged 75.

In Dorchester, Hon. Joseph Howe, aged 77.

In Cambridge, William Person, member of the Junior class, Harvard University, aged 24.

At Worcester, Col. Benjamin Flag, aged 95.

At Hingham, Mrs. Lucy Blake, aged 79.

At Albany, Mrs. Elizabeth Smith, aged 99.

At Quincy, Madam ABIGAIL ADAMS, the amiable consort of President Adams, aged 74.

In Newton, widow Sarah Thwing, aged 75.

In Plympton, Miss Mary Henderson, aged 16, and Miss Priscilla Cooper, 14, daughters of Capt. Samuel Virgin—much beloved and deeply lamented.

In Needham, Miss Mary, daughter of Enoch Fisk, Esq. aged 33.

In Northampton, Mrs. Jane, relict of Elijah Hunt, Esq. aged 80. She was a daughter of Col. Gridley, of Stoughton, the celebrated artillerist and engineer.

In Wiscasset, Me. Dr. Ivory Hovey, of South Berwick, aged 70.

In Hallowell, David Sewall, Esq. aged 52.

In Camden, Del. Hon. George Truitt, formerly Governor of Delaware.

In Westbrook, Me. Mrs. Experience Morss, aged 80.

In New-York, Edward Hall, senr. in the 73d year of his age.

In Brooklyn, N. Y. Mr. Cornelius Voris, aged 90.

Like crowded forest-trees we stand,
And some are mark'd to fall;
The axe will smite at God's command,
And soon shall smite us all.

Read, ye that run! the solemn truth
With which I fill my page;
A Worm is in the Bud of Youth,
And at the Root of Age.

COWPER.

CANDIDATES FOR THE MINISTRY.

Thomas Tracy,	Cambridge.
Samuel Gilman,	do.
John Allyn,	do.
John A Shaw,	do.
P. Osgood,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Elisha Fuller,	do.
Jared Sparks,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall,	Concord.